1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

585 blood. This rite was called "dying red," and, as I was told, it has been preserved among the Reindeer Koryak, on the Palpal until now.

● 591 Although, as a rule, the bride goes to the house of her husband's parents,
585 there are also cases where the son-in-law settles in his father-in-law's house; namely, when there are no sons in the bride's family. In such a case the future father-in-law says to the young man, "If you care to come to stay with me altogether in the place of a son, come; but if you intend to take the wife away with you afterwards, you need not come."

In order to determine the relative number of cases where the bridegroom goes over to his father-in-law's house, I registered 181 marriages; and among these, in 11 cases only (6%) did the son-in-law settle in his father-in-law's house.

After the bride has lived for some time in her father-in-law's house, she and her husband go to visit her parents, where they are also met with fire-brands from the hearth: and the bridegroom, on his part, brings presents, so that the two families exchange gifts. A similar exchange of presents and visiting of the bridegroom's parents by the young couple, take place when the young man settles in the bride's house.

562 Position of Women in the Family. — The family organization of the
593 Koryak is of patriarchal character. The father is the head of the family, though his power over wife and children is not absolute. The mutual relations of the other members of the family rest on the principle of seniority. If the father grows feeble or dies, his brother or eldest son, or, in the absence of these, his adopted son-in-law who is married to the eldest daughter, becomes the head of the family. The principle of seniority influences also the interrelations of the female members of the family. The authority over household affairs belongs to the mother, to the eldest sister if married to the adopted son-in-law, or, if any brothers, to the wife of the eldest brother.

581 Though nominally the father can marry off his daughter on his own authority, he nevertheless not only consults his wife and eldest son, but often takes into consideration even the likes or dislikes of his daughter. Cases occur where the daughter does not submit to the father's or elder relative's authority in the choice of a bridegroom. Their will is not forced upon her. This attitude is also mirrored in the myths. Thus, Root-Man wanted to give his daughter in marriage to Eme'mqut: but she would not yield, and the bridegroom had to give up service.[1] Young men often go to serve for a bride, in spite of the non-approval of the "elder" or "elders" of their own families. Should a girl run away to her lover's house against the will of her kindred, her parents would not demand her return, as she went of her own accord. When asked what their guiding principle is, in their choice of a bride or a bridegroom, the Koryak answer that they pay no attention to looks; what is

[1] See Part I, pp. 135, 218.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

591 The parting of brothers, or the separation of a married son from the
422 paternal family, rarely occurs. This happens, in the first place, among people very rich in reindeer. The division of too large a herd may become a necessity for the care of the reindeer. The widow's reindeer pass over to her brother-in-law with whom she lives; but if she has children, her brother-in-law
[589] manages the reindeer only temporarily. A widow who does not re-marry remains with her sons, together with her reindeer; but if she has no sons, she joins her brothers, or manages the herd herself, with the help of herdsmen. The lately widowed sister of the Taigonos elder figured on Plate XXXII, Fig. 2, has remained single; and, with her two adult daughters, she personally directs a herd of eight hundred reindeer. For this purpose she keeps two herdsmen, of whom one was in the position of a bridegroom doing service for her eldest daughter.

587 LEVIRATE. — The institutions known under the general term of "levirate" embrace marriage-customs which, though similar but not wholly uniform, are found among various tribes. I retain this name also for the Koryak institution of this category, although it is not quite broad enough in its strict sense. The word "levirate" denotes the custom by virtue of which a brother (or other relative) marries the widow of his elder brother (or relative). Among the Koryak an analogous custom extends also to the widower. The younger sister or relative of the defunct wife must become his wife. Thus the Koryak levirate may be summed up as follows: —

1. The widow must be married to the younger brother, younger cousin or nephew (son of sister or brother), of her deceased husband.

2. The widower must marry the younger sister, younger cousin or niece (daughter of sister or brother), of his deceased wife.

I have recorded twelve cases of marriage through levirate. Of these, the widower was married to his deceased wife's sister in one case, to her cousin in two cases, and to her niece in two; the widow married her deceased husband's younger brother in two cases, his younger cousin in four cases, and his nephew in one case.

From the relations of levirate marriage, it becomes clear why two brothers or male cousins, or an uncle and nephew, cannot be married to two sisters, two cousins, or an aunt and her niece. In case of the death of the elder brother, cousin, or uncle, the younger brother cousin, or nephew would be unable to take the widows of the first three for wives, unless one man might be married to two sisters, cousins, or aunt and niece. As stated before, such a polygynous marriage is not permitted by custom.[1]

595 The latter custom must be supposed to be of less ancient origin than
587 other marriage taboos, and I think is the foundation for woman's increased modesty. A Koryak who has two or more wives sleeps in one sleeping-tent

See p. 738.